Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. XI. BOSTON, SATURDAY, JUNE 30, 1832. NO. 26.

RELIGIOUS MISCELLANY.

LETTER TO THE REV. J. W. JAMES.

The following is an extract of a letter, which appeared not many weeks since in the "Unitarian Essayist," addressed by a gentleman of the highest respectability to an Episcopal clergyman of Meadville, Penn., on a subject which the letter will sufficiently explain.

SIR,—In a letter which you have seen proper to address to me, you are pleased to speak of Unitarianism in the following terms: "I hold that Unitarian opinions are not only dangerous when openly avowed and taught, but that they necessarily so affect the principles, conduct and conversation of those who entertain them, as to be dangerous to all who come closely and frequently in contact with the operations of a mind under their influence, or with habits they have produced;" and you add: "It is not enough that an evil be avoided, but also such constant and intimate intercouse with those who are suffering from it, as will probably communicate it."

If we carry out the opinion here expressed by you to its legitimate and necessary results, it goes to cut off Unitarians from every thing that is valuable in human society; for no one can live in society, follow its pursuits, and participate in its benefits, without being frequently brought into close, nay, even intimate intercourse with his fellow citizens. If we are to be avoided by our fellow-men, as persons who labor under some highly contagious moral disorder, and all communication with whom is contamination, we must necessarily be driven from the common walks of society. It is true, we may still be suffered to dwell in the land as a caste of Christian Parias, hewers of wood and drawers of water for the Orthodox; but, like the Jews in Europe in former days, we shall be driven to inhabit separate quarters in the cities, and to dwell as outcasts in that country of which we are now citizens.

Insulting as your language is, particularly as it was addressed to an avowed Unitarian, yet had it been only the expression of an abstract opinion, followed by no practical consequences, it would probably have been passed by in silence. But when I see you form combinations to give full effect to the principles which you have thus advanced; and when, as the first victim of your unhallowed operations, you endeavor to deprive an amiable young lady, belonging to our society, of her usefulness and of her living; self-defence compels me to notice both your letter and your conduct.

Your attempt to deprive Miss ——— * of her school, and, as a necessary consequence, to drive her away from our village, was an unmanly act, totally unworthy the station which you hold in society. The day has been, and that not long since, when I could have proudly asserted that there was no man in our community who could be guilty of such an act. That day has passed by, and I can no more make that boast. Since then the spirit of fanaticism has visited our once peaceful village, to the destruction of much of the social virtue, the social enjoyment, and the moral sense of its inhabitants. Still, Sir, *it* was a source of high gratification to me, whose feelings, by a residence of nearly thirty years, have become, as it were, identified with every thing that concerns our community, to witness the almost general feeling of honest reprobation, which your conduct, on this occasion, excited among persons of all classes and of all religious denominations.

You will, perhaps, express astonishment, that any portion of your conduct should be attributed to fanaticism; but, Sir, however honest your self-delusion may be, (and I am willing to think it so) yet this cannot alter the nature of your acts. Whenever a person violates the clear dictates of Christianity, in the view of rendering himself acceptable to the Deity, his conduct is not only evidence of fanaticism, but of fanaticism of the most dangerous kind. Let us now see how this applies to the case under consideration. That kindness to strangers is inculcated as an essential Christian duty, in many parts of the New Testament, will not be denied. Our Saviour, in his discourse recorded Matt. xxv. gives it a prominent place among the grounds of our ultimate acceptance with God. Now Miss ——— was among us *a stranger*. She was far from her home and her kindred. She had come among us to render her talents useful to herself and to society, in the only way which, from her previous education and the delicate state of her health, was open to her,—the instruction of young females. For this task she is eminently qualified, both by her temper and her acquirements. Her conduct was exemplary. You yourself admit that she is both amiable and respectable. You admit, too, that she did not make use of her intercourse with her pupils to instil into their minds her own peculiar religious opinions. A female, and, to a certain extent, a friendless one, she had high claims on the kindness and protection of every honorable man. And yet, Sir, you, in total disregard of those claims, became her persecutor, and endeavored to deprive her of her living, and to drive her away from our society; and that for no other cause than that she worshipped God in a manner somewhat different from what you do. For shame, Sir! is this a conduct becoming a man, a gentleman, a minister of the gospel? And you want us to embrace your system? No, Sir! so long as we believe in Jesus, who taught us to judge of the tree by the fruit, we cannot embrace a system, the fruits of which are so unchristian.

But let us examine the grounds on which you endeavor to justify your conduct in this matter. You allege as one reason of your opposition to Miss ———'s school, that it was established by me. Suppose the fact were so; is that a reason why you should oppose it? That a school of the kind taught by Miss ——— was wanted in our village, is evinced, not only by the success Miss ——— has met with, but, by your subsequently bringing another lady here to establish a similar school, which is under your immediate patronage. If, finding the place in which I reside thus deficient in the means of necessary instruction to the young, I had by my exertions endeavored to supply this want, I think I should have deserved the cordial cooperation of every minister of the gospel, rather than their active opposition. But, Sir, I cannot in this case lay claim to any such merit. Miss ——— consulted me as to the practicability of establishing a school. To ascertain this point, I visited many of the families in our village, without any distinction of sects; and I also, on her behalf applied to the trustees of the academy for the use of a room, which was kindly granted. This is all the agency I had in the establishment of this school. Why you should evince towards me, a man who never injured you, and who always treated you with the courtesy due from one gentleman to another, such a determined spirit of personal opposition, is what I shall not stop to inquire.

You allege, also, that this school was principally patronized by Unitarians. Suppose the fact had been so; was that a good reason why you should endeavor to destroy it? I think a good man, even were he Orthodox, would have rejoiced, that Unitarians, too, knew how to appreciate the benefits of education, and took the necessary means to secure them to their children. But, Sir, in this case, again, your assertions are in direct opposition to the facts as they existed. Of the twenty children who composed Miss ———'s school at the time you endeavored to break it up, only five were sent by persons belonging to the Unitarian church. The rest all belonged to Orthodox families of this place.

The only good reason you have given for your opposition, to this school, and the only one which, if you can make it out, completely justifies you in all you have done, is the *alleged* dangerous and corrupting effect of Unitarian opinions. If these really do possess the withering and contaminating influence which you ascribe to them, then not only do you stand justified, but you deserve the thanks of the community for what you have done.

But, Sir, in a matter which involves our standing in society, and every thing which can render social life valuable to us, you will excuse us if we cannot take your *opinions*, or even your *assertions*, as proof of the dangerous nature of our creed. You are as yet but a young man; and neither your education, nor the situation in which you have since been placed in society, has been particularly favorable to the discovery of truth. It is true, you constantly affect to speak by authority, and in the name of Heaven; but St John has warned us not to suffer ourselves to be carried away by such pretensions. In his day, too, there were persons, who went about teaching doctrines which formed no part of Christianity, and endeavoring to bring their fellow-christians into subjection to themselves. These men likewise pretended to speak in the name of heaven; but what does the apostle say in reference to them? "Beloved, believe not every spirit, but try the spirits whether they are of God." The advice is excellent; and we shall therefore apply it to your case. We shall test the principle you have advanced, by the scriptures, by reason and by experience; and then admit or reject it, as we shall find it either in conformity with, or in opposition to these tests.

* Out of respect for the feelings of this amiable young lady, her name is omitted.

[From the Unitarian Essayist.]

THE USE OF CREEDS.

1. It is said that creeds are necessary to preserve truth; that, without them, men would run headlong into numberless errors.

To this it is sufficient to say that there are now, perhaps, hundreds of creeds in the world, used by different churches, and so different all from each other as to be deemed dangerously so, and to afford reason for excommunication and exclusion. Now of a hundred creeds, differing so much, there can, of course, be but one that is without error. So that if the one creed is efficacious in perpetuating truth, the ninety and nine erroneous creeds are each equally efficacious in perpetuating error.

No! it is the truth that suffers from the use of creeds, and error that gains by them. They act as a perpetual restraint on that freedom of inquiry by which alone error can be detected, and truth be set forward on the clear and indestructible basis of its appropriate evidence. Truth needs no such bulwark as a creed. The more open and exposed it lies, the safer it is; for it is more easily seen to be truth. Error alone needs to hide its unstable foundations in the dark, and to gird them about with walls that shall shut out the eye of the inquirer.

2. It is said that they are useful, in order to make known the sentiments of different churches; and necessary to each individual church, in order that the opinions of those who belong to it be known, and that it may be able thus to free itself from those who have fallen into dangerous errors.

To this I answer, that to know the belief of others may be agreeable, but it is not necessary. It is not necessary to know what my neighbor believes in order that I may live a right life.

And as to the associating in a church with one whom I believe to have embraced dangerous errors, what is there that warrants my sitting in judgment upon them? His errors are dangerous to himself, not to me. Shall I exclude him from the sacramental table, shall I forbid his joining in what he and I alike regard a duty, because we disagree on other subjects? I do not hesitate to meet with him in the house of prayer, and to unite with him in that sacred office; and is there any thing in the ordinance of the Lord's supper more sacred, more holy, more liable to be contaminated by his presence, than in the other?

3. It is said that there could not be the proper union and sympathy and fellowship between the members of the same church, unless their belief was known and united through the agency of a common confession of faith.

But it is not true that creeds do peculiarly promote that sympathy and fellowship that belongs to Christians. Not only are they the occasions of perpetual strife between different churches, but between members of the same church. Christian charity is perpetually sacrificed in the endeavor to force the faith of men into close conformity to the adopted standard.

And besides, is there no Christian ground of sympathy and union except a critical nicety of accordance of belief? Are not Christian dispositions and Christian principles, a love of truth, a regard for duty, an humble consciousness of frailty and a strong love for what is right, a sense of our duties toward each other and our common dependence on each other,—are not these ample grounds for sympathy,—far more so, indeed, than the closest agreements in abstract opinions?

4. Again, it is finally said that each individual must have some belief, and this belief is his individual creed; and that if a body of men, who all receive the same creed, choose to unite together, and make the assenting to it a condition of uniting with them in the ordinances and offices of Christianity, they have a right so to do; and if a single body, in a single place, have this right, then all the Christians in the world possess the same right to unite under creeds guarded by similar sanctions.

So far as it relates to the individual it is true. Every man who believes anything has, and has a right to have, a creed, and that creed he has an unquestioned right to disseminate as widely as he can, by means of its appropriate evidence. But farther than this he has no right to go. We have no right to exclude a believer in Christianity from Christian fellowship, on the ground that he puts a different interpretation on particular passages of scripture from what we do ourselves. We have the power, but not the right. Christians have no right to band themselves together under exclusive creeds, (as all creeds are exclusive, or they are nothing,) unless they have a right to do what is unscriptural, by introducing tests that are opposed both to the teachings and example of the founder of Christianity—unless they have a right to break in upon and mar the charity and union that belong to Christians—a right to institute forms for the preservation of error, and to retard the progress of truth—a right to tempt men to be disloyal to conscience and to truth—to reward them for their insincerity and to make them suffer for honesty—a right to exercise dominion over the faith and consciences of others,—in short, unless the Christian church has a right to do evil that good may come—a right to do wrong—then has a Christian church no right to adopt for its use a creed of human framing.

I have thus briefly considered the operation of human creeds. Their consequences are evil and nothing but evil. They do not produce even conformity of faith, except by stifling the action of the mind and producing a servile prostitution of the understanding to the assumption of others. They are opposed to the scriptures. They are the constant sources of strife and bitterness and uncharitableness. They offer a premium for hypocrisy. They lay chains on the freedom of the mind and of conscience. If errors have entered the church they have fostered and protected them. They rob even truth of its vitality. They separate Christians into sects having the exclusiveness of Indian castes. They are opposed to the principles of toleration. And though persecution itself may have entirely passed away, the principle on which persecution was founded—the principle that one man or a body of men have a right to superintend the faith of others—still survives in its full integrity, wherever a church adopts a human creed as its standard of faith. These reasons are to me sufficient for the rejection of all human creeds. In adopting them, we adopt the interpretations of men, and practically set their interpretations above the scriptures in authority. Can this be right? No! there is but one proper confession of faith, and that is the scriptures. The Bible, and the Bible only, is the Christian's creed. Religion is in every respect a personal thing. No other can believe for us any more than he can act for us. We should form our own and superintend our own belief; and give to others the free exercise of the same right and duty. And there is but one source given us from which to learn revealed truth. That source is the Bible. There we find what Christ taught. There is our rule of belief. Thence, and thence alone, should we derive our faith. Of that book it is our duty to be earnest and faithful searchers, that we may learn its truths—receiving but one teacher, one master, one head of the church, and that, Christ Jesus, our Saviour and our Lord.

BY NATURE CHILDREN OF WRATH.

The brief exposition here given of the passage in Eph. ii. 3. "And were by nature children of wrath," is from the Brooklyn Monitor, where it appeared as a communication under the signature of G. R. N.

It appears to me that a doctrine very injurious to the character of God, and very inconsistent with common sense, has been drawn from this verse is consequence of a misapprehension of the phrase "by nature." By some it is supposed to denote the state in which every individual of the human race comes into the world. By others it is supposed to denote the state, to which the nature which God has given man inevitably leads him. Now, it appears to me, that it can be shown by a simple comparison of scripture with scripture, that the phrase has neither the one nor the other of these meanings; and that to suppose that it has, is to suppose that the Bible contradicts itself. In Romans ii. 14. we read, "For when the Gentiles, which have not the law, do *by nature* the things contained in the law." Now if the the phrase "by nature" means the state into which all men are inevitably led by their natural constitution, then we have a contradiction in scripture, and that too from the pen of the same writer, one verse implying that some Gentiles do *by nature* the things required by the law, and the other, that they are all children of wrath. The contradiction is removed by supposing the phrase "by nature" to denote the general state of Gentiles, unblessed by the privileges of Christianity, at the time when St Paul wrote. The apostle, addressing those who had been converted from the corrupt community of the Ephesians, tells them, that *by nature*, i. e. *before they heard the gospel*, i. e. when they had only the light of nature to depend upon, they were children of wrath. Thus, he refers to their former actual condition, and not their condition by mere birth, or by mere natural constitution. So the passage in Romans, which represents some of the Gentiles as doing *by nature* the things required by the law, means, that *without the light of the gospel* they did the things required by the law.

[From Fox's Sermons.]

SECTARIANISM INIMICAL TO RELIGIOUS LIBERTY.

Christian liberty is restrained by the bonds of sectarianism. This is a more prevalent and a more direful vassalage than political control. The yoke which a government puts on religionists is light to that which they too commonly themselves fix on their own necks. Sectarian fetters eat deeply into the mind and conscience. Party may be a voluntary connexion, but when it implies personal compromise, and gives individual bias, it becomes a slavery, and one of the worst of slaveries. How many Christians are mere partisans; partisans for a faith, partisans for forms, partisans for a church! Look at religious bodies. There are laws and submissions, creeds and tests, the leaders and the led, a system of co-operation and of hostility. This is not the way for individuals to know the mind of Christ, exhibit the spirit of Christ, and maintain that equality and brotherhood which he declared to be the common and essential relation of his disciples. It was from nothing of his institution that Christianity itself ever wore the aspect of a sect. His gospel was the communication of truth, not the organization of a party. When he unfolded his divine mission, the world became dowered with discoveries, and feelings, and principles, and hopes, for its common good. They were God's gift in freedom, for mankind in freedom to enjoy. The modern plan of selecting a set of opinions, and banding men together for their defence, and making them the criterion of a Christian, and the foundation of religious fellowship, and a watchword and a Shibboleth; and thus establishing the reign of verbal uniformity, and unmeaning repetition, and exclusion, and narrowness of heart, and vexatious interferences with conviction and conscience; and bringing intellect to a halt, and corrupting the language of piety into cant, and embittering bigotry, had not then commenced; or if there were indications of such a spirit in other forms, they only encountered the Saviour's reprobation. On those who avowed themselves the disciples of Christ, the first preachers of the gospel imposed no creed; of course they could not make a creed the main-spring of sectarian machinery. Where is the use of freedom from political restrictions if religionists are to forge restrictions for one another?—if they are so to constitute churches, that individual minds act at the peril of social comforts, though not of civil rights? It is quite as bad for a man that his neighbors should hate and shun him as immoral and dangerous on account of his supposed heresy, as it is that the laws should degrade him on account of his dissent. It is quite as much an invasion of his Christian liberty. He may rise above it; he may despise and resist it; but the other may be despised and resisted too—perhaps has been more frequently. O that the insurrection of a determined individuality of thought could but shake down the despotism of the sectarian spirit!—that the affections, and the fears, and the combinations, and all the influences of social life, would but leave men, in religion, fairly and freely, of themselves, and for themselves, to judge that which is *right*! The second great stage of the ascent would then be gained. Men would be mounting towards the topmost pinnacle, with all its boundless prospects, of Christian liberty. For its loftiest throne, and noblest seat of power, is not in royal palace, nor in church, national or voluntary, but in the inmost soul of man. There it is that the Son of God makes us free, so that we are free indeed. There is the accomplishment and enjoyment of that spiritual emancipation which is the work of God, the glory of the gospel, the reward of Christ, and the dignity and blessedness of humanity.

[From the Monthly Repository.]

A PARABLE.

In a solitary place among the groves, a child wandered whithersoever he would.

He believed himself alone, and wist not that one watched him from the thicket, and that the eye of his parent was on him continually: neither did he mark whose hand had opened a way for him thus far.

All things that he saw were new to him; therefore he feared nothing.

He cast himself down in the long grass, and as he lay he sang till his voice of joy rang through the woods.

When he nestled among the flowers, a serpent arose from the midst of them: and when the child saw how its burnished coat glittered in the sun like the rainbow, he stretched forth his hand to take it to his bosom.

Then the voice of his parent cried from the thicket "Beware!"

And the child sprang up, and gazed above and around to know whence the voice came; but when he saw not, he presently remembered it no more.

He watched how a butterfly burst from its shell, and flitted faster than he could pursue, and soon rose far above his reach.

When he gazed and could trace its flight no more, his father put forth his hand and pointed where the butterfly ascended, even into the clouds.

But the child saw not the sign.

A fountain gushed forth amidst the shadows of the trees, and its waters flowed into a deep and quiet pool.

The child kneeled on the brink, and looking in, he saw his own bright face, and it smiled upon him.

As he stooped yet nearer to meet it, a voice once more said "Beware!"

The child started back; but he saw that a gust ruffled the waters, and he said within himself, "It was but the voice of the breeze."

And when the broken sunbeams glanced on the moving waves, he laughed, and dipped his foot, that the waters might again be ruffled: and the coolness was pleasant to him.

The voice was now louder, but he regarded it not, as the winds bore it away.

At length he saw somewhat glittering in the depths of the pool; and he plunged in to reach it.

As he sank, he cried aloud for help.

Ere the waters had closed over him, his father's hand was stretched out to save him.

And while he yet shivered with chillness and fear, his parent said unto him,

"Mine eye was upon thee, and thou didst not heed; neither hast thou beheld my sign, nor hearkened to my voice. If thou hadst thought on me, I had not been hidden."

Then the child cast himself on his father's bosom and said,—

"Be nigh unto me still; and mine eyes shall wait on thee, and mine ears shall be open unto thy voice for evermore."

[For the Christian Register.]

COMPENDIOUS SERMON, NO. XXIII.

"Be courteous."—1 Peter iii. 8.

Christianity is the perfect rule of life. It is designed by unerring wisdom to make mankind all, which they are capable of becoming, everything good, and great, and happy. It lays a foundation of human excellence, deep and broad, and raises a superstructure, which time is so far from impairing, that it will forever improve in strength and beauty. The first concern of our religion is indeed with the heart of man. It implants in the soul the principles of purity and truth, benevolence and devotion. It opens a fountain of life and action, whose waters never fail. At the same time it delineates and forms the channels, in which those streams are to flow, which adorn the mountain, fertilize the vale, and diffuse cheerfulness and joy through city, field, and forest.

Very few, as there is too much ground to apprehend, realize how much is comprehended in the Christian character; in that complete character, which is contemplated in the religion of Jesus. In the minds of some it consists chiefly in outward morality, or external grace, while others seem content with the root and trunk of the tree, without any of those fair and fruitful branches it was intended to produce.

That great sincerity is compatible with great imperfections we must in charity believe. Those habits which would be absolutely immoral in one, may be in some measure excusable in another; still more those defects of manners, which have not so intimate a connexion with vital religion. Still it is enjoined upon us that we be not only just and kind in the temper of our hearts and in the essentials of our outward conduct, but that we manifest our kindness as far as we have opportunity by inoffensive and conciliatory manners; that we allow the gospel to shine forth in its unostentatious beauty, through our whole department; in the words of our text, that we 'be courteous.'

Courtesy is another name for civility, or genuine politeness. If not a virtue in itself, it is a natural fruit and ornament of virtue, without which sincere piety loses no small part of its value, by losing its power to win the heart, and influence the lives of others. A rude man, however devout, or benevolent, may injure the cause to which he is evidently devoted. He often repels those, whom a courteous manner would attract and engage, and weakens those bands of society, which it is not only his duty, but his wish to strengthen.

Courtesy is the appropriate expression of that respect, which we owe to social man. It mingles itself with reverence to superiors in age or station, with condescension to inferiors, and generous affability to those who are on a level with ourselves.

While nature has given a peculiar language to animals, she has been equally appropriate in distinguishing the different passions and feelings of the human heart. It is unnatural for true benevolence to growl, or vent itself in angry or peevish tones of any description. It is unnatural for the benignant eye to array itself in perpetual frowns. The heart is wronged, whose generous affections do not habitually flow in soft and soothing tones. The countenance, too, was intended to be an index to the soul; and though malignity itself may lurk beneath a smile, that smile is not yet deprived of its value, as the proper expression of a kind as well as a cheerful temper.

While there is a language and expression, a look and accent, in the nature of things appropriate to benevolent wishes and kind attentions, there are likewise artificial modes of expressing the same disposition, to which the general consent of mankind has given the authority of laws. Such are the titles of common courtesy or respect, and such are a variety of stations, attitudes or gestures. Among other things it is one of much respect to rise, and another to bow or incline the face to the ground, and it is remarkable, that these and some other forms of civility, which might be named, have prevailed in all ages, from the days of Abraham to the present.

The laws of courtesy, so far as they may be compatible with the paramount obligations of piety and truth, are, as we have seen, ratified by inspiration itself. They tend to improve our temper as well as our manners. They increase the happiness of those, with whom we live, or occasionally meet; and they contribute almost as much to the harmony and union of society as the most substantial benefits.

The laws of courtesy are of perpetual and universal obligation; to be regarded at all times, in all places, and toward all persons, who are not incorrigibly wicked or regardless of common propriety. We are not indeed to flatter the weak, and still less the corrupt. We are not to allow our civility to assume the appearance of approbation or partiality for those who are not entitled to favor; but there is a courtesy, which is significant of kind affection, and employs the common modes of expressing that affection. This is the courtesy the gospel enjoins. It is due to old and young, rich and poor, friend and foe; and the meek and benevolent spirit of Christ will render us cheerful in discharging this duty. MATHETES.

[For the Christian Register.]

STATE OF RELIGION IN THE WEST.

MR EDITOR,—It seems to have been very generally felt by those who attended the meetings of the A. U. A. that the time thus spent, and even more, might have been more profitably employed, with a little attention to system in the manner of bringing forward the various interesting topics which throng the mind on such occasions. Unpremeditated speeches are apt to be desultory. Many subjects indeed are touched; but none are thoroughly discussed; to none is full justice done. One point in particular did not receive the attention it deserved. From want of time, not from oversight or forgetfulness, it was barely alluded to. I mean, the *causes* of the new impulse given to Infidelity, regarded as tending to a crisis favorable to a genuine improvement in the state of religion in many parts of the land.

Before any great revolution can be effected, either in things civil or religious, the public mind must be prepared for it. This preparation is often made, less by the powerful efforts of individuals at the time, or by the awakening influence of some exciting act, than by the gradual operation of causes which have been of long standing. If a new mode of faith is to be extensively adopted, the imperfections of the old must be first extensively seen. A general change implies a general discontent. There is, it is believed, a wide spread and growing dissatisfaction with the prevailing systems of religious faith, teaching, and *policy*. The causes have been long operating. They resemble those which led by degrees to the present established and prosperous state of Liberal Christianity in this quarter. Doctrinal absurdity, spiritual domination, zeal for speculative conformity rather than practical correctness, bigoted exclusiveness, sectarian heat, fanatical excitement;—in a word, the want of what is simple and rational in faith, and more especially the want of *practical character*, *practical effect*, *practical utility* in the popular modes of preaching. The doubtful experiment of "protracted meetings" did not produce the discontent to which I have referred. Those agitations might have increased it; but their chief specific effect has been to provoke it to show itself.* The protracted meeting was new chiefly as a combination of powers before exerted separately; and accordingly is remarkable particularly as a concentration of the causes of disaffection, which have been for so long a time more silently acting. As the excitement was greater from these forces when combined, than when single, so will the reaction be greater. This reaction is first seen in the unpopularity of the system. Inquiry for the reasons of this unpopularity results in the perception of its failure in *practical usefulness*. It rather tends to convulse society than keep it in order: and it is more likely to turn the individual into a zealot than a saint. Thus it has always been doing on a smaller scale: it has been doing so of late on a very great scale. The effect has never been unnoticed by the discerning: now, the fool, as he runs, cannot mistake it.

In illustration of these remarks, it was the unpopularity of Presbyterianism, or rather the very general disapprobation, if not disgust, which its over-zealous spirit and over-strained measures had excited, which presented, in the opinion of our Liberal friends at Buffalo, N. Y. a crisis favorable to the introduction of our simpler and more practical manner of preaching. They were right: and if they receive the support and aid they need and deserve, the event will prove it. The protracted meeting in Buffalo—protracted for months rather than days—regarded as a genuine religious revival or reformation—as a means of improving the *general* state of religion in that community, was, it is thought, a complete failure. It made some converts—gave additions to some churches;—but its influence on the religious condition of society, regarded as a *whole*, was not improving—much, it is to be feared, to the contrary. In evidence that similar causes, viz. the want of what is rational in faith, charitable in spirit, and practical in instruction—have been creating reaction more extensively,—that the juncture of circumstances which led to the movement at Buffalo is but an example of what might be seen going on, more or less, elsewhere and everywhere, the state of religion still farther west may be cited. It is believed that around and beyond Lake Erie there is an increasing sense of the want of something better, and a growing disposition to receive it. It is stated in the Report of the Domestic Missionary Society for 1832, that that Society had aided in the support of 509 missionaries and agents chiefly in the newly settled districts of the west. To judge by reports and statements, by words and figures, the wants of the west are well supplied. But what say intelligent men on the scene of action. They say,—at least they have so said to me,—'The country is overrun with itinerants, who, either from ignorance or indiscretion, one or the other, or in part from both, either by their own fault or that of their system, injure the cause they intend to promote; they are often a nuisance to society; so that the clerical character has fallen into disrepute, and a clergyman, as such, is no longer respected.' I have no hostility to excite or indulge against the Domestic Missionary Society, or any of its missionaries or agents; but the interests of religion require that intelligence at a distance should be compared with observation made on the spot; and the use I make of it is only to show that the desire of something more rational and practical in religious instruction is very extensive, and that there may be a sphere and a call for exertion even in places which, judging from appearances, are amply provided with laborers. Under such circumstances men disposed to do much for religion have resolved to do nothing, because there is nothing they can do without impertinent interference. In a village not many miles west of Detroit, a number of respectable inhabitants, wearied with the incompetency of those sent to labor amongst them, have raised a fund to build a meetinghouse, and to command such religious instruction as they might prefer. This fund, instead of being appropriated to its object, is left to accumulate, in consequence of the pertinacity of the missionaries or their employers or both. The owners of the stock say to those who direct the missionary operations, 'Leave off sending us such preachers as we do not want, and we will build and provide for ourselves:' to which it is replied, 'We shall continue to send them, until you *do* provide for yourselves.' And so it rests; or did at the close of last fall, when I received my information from an intelligent inhabitant of the place, a physician, who had received his medical degree at the college in Burlington, Vt. Usually attending the Unitarian church in that place, he had become a decided approver of the *style of preaching* customary there. The impressions thus received he had carried away with him, and communicated to others. *His history is that of many.* He expressed his belief that perhaps *a hundred* young men, who under like circumstances had received similar favorable impressions from the same source, were now scattered over or near the territory of Michigan,—the effect of which is, that in many places the prevailing prejudice against Unitarianism has been changed to prepossession in its favor. He added that in those regions the name of the Unitarian minister of Burlington was familiar, and that numbers who had never seen him had learned to "admire him at second hand." No one is more deserving. He has stood alone. He has toiled alone. He has shown himself a workman that needeth not to be ashamed. He has endured hardness as a good soldier of Christ. It is fitting that a light, which has shown so brightly and burned so steadily, should throw its beams wide, and be seen from afar!

The work of collecting Liberal societies at the west would be very inaptly termed a sectarian work. The evils of sectarianism are among those that call most loudly to be remedied. They have had enough of this, they want something useful. They want a religion which can be reduced to practice, which by its practical utility will recommend itself to all classes, and which instead of keeping a few in a state of alternate depression and excitement, will exert a steady and healthy influence upon all. A sectarian spirit is not what inspires the efforts made to obtain Unitarian preachers; it is not what is felt or what is wanted by those who employ them. With what propriety can he be called an *incendiary* who is hastening to put *out* a fire?

As regards scepticism and infidelity it is to be noticed that a Unitarian preacher, if prudent, has no opposition to fear from men of sceptical minds at the west. They appear to give Unitarianism the preference over other forms of Christianity. Many are willing to aid in its support: some, perhaps, because they think religion important to the community; others, because they wish to preserve a "balance of power" among sects. Not declining acquaintance with persons of that class, I met from them only civility. A preacher should not refer to them in a harsh and railing manner. Allusion to them is perhaps unavoidable. On the one hand passing over their opinions altogether might mislead them into the notion of there being no material difference between them and us: on the other, noticing their views too often would make them too prominent, and increase their self-importance. They are entitled to courtesy and candor: and treating their *opinions* with candor is treating *them* with respect. On the whole, under such circumstances, *tact* may be more essential than profound learning; at least the latter without the former would do little service.

The Unitarian society at Buffalo should be an object of intense interest to Liberal Christians. If for the want of sympathy and aid from this quarter it be suffered to fail, the cause of a purer and better faith throughout a vast region of country must sink in despair. If it succeed, it will form a *point d'appui*, a basis, which is much needed, and which will at once give impulse to distant exertion, and receive stability from external support. Buffalo is not only the most prominent, but the most promising of all the stations yet unoccupied in the west. One of the leading friends of Liberal Christianity there, in a letter dated May, 1832, writes thus; "Let an able man come out here with the intention of raising up a congregation, and he could not fail of success." A flourishing Unitarian society there would tend much to bring to a favorable crisis that revolution in public sentiment on the subject of religion, which must either result, in a hundred places and in thousands of minds, in utter anarchy and disorder, or else in substituting enlightened freedom for licentiousness and a 'new creation' for chaotic darkness.

Keene, N. H. June 5, 1832. S.

* In this way, perhaps, the great apparent increase of Infidelity may be in some measure accounted for. These measures have not so much added to it, as excited and emboldened it to throw off its disguise.

[For the Christian Register.]

A DIFFICULTY.

MR EDITOR,—I am an occasional attendant on Episcopal worship, and can no longer forbear, while the recollection is as fresh as Sunday last, to speak of a feature of strange confusion, not to call it indecorum, in assemblies of that communion, which never fails to meet my notice. It is this. During the *standing* service,—which is partly devotional, and partly not,—there occurs two or three times, both in the morning and evening, what is taken as the signal for a change to a kneeling attitude, by a part of the congregation. The words "Let us pray," are in one of the instances such a signal; not having the Common Prayer before me, the others I do not at once recall. Now it is the true Episcopalians, doubtless, who assume the before named attitude; and who, as is likely enough, consider it as the only one which befits a soul in the act of devotion. And what do all the great body of worshippers, since in every church it is but a small proportion who kneel? Why, hearing so much stir about them, and feeling it as a call upon them also to do something, while yet but one thing is left to their option,—they *sit down;* that is, observe, at the moment the devout-minded are impelled to put themselves in a more reverential posture than ordinary, these others seemingly count it a precious opportunity for casting as much scorn upon the whole service, as if they actually turned their backs upon it. And thus is presented that most preposterous and offensive exhibition,—an assembly of worshippers, by courtesy so called, in three different attitudes,—*standing*, *kneeling*, and *sitting*. Perhaps, however, the first of these hardly deserves to be enumerated, in some churches; so few examples of this mode are to be seen. So much the worse then; it does but make the evil in question more offensively and painfully glaring. But it is no extravagance, doubtless, to suppose that it often happens. I was present, within two years past, in an Episcopal church, not an hundred miles from this city, when to my surprise I found myself the only person of the assembly standing; and when I animadverted on the subject to the Rector in the evening, (whom I then chanced to see,) his extraordinary answer was, (will it be believed!) that *he had himself rather recommended it for the sake of a nearer approach to uniformity.*

It would be well if a simple, humble Congregationalist would light upon some sound and final authority to guide his conscience and regulate his attitudes in such a perplexity. Some *ductor dubitantium*, say, like the "Banner of THE Church," might in a few words set him right on this point. He is sometimes from convenience, and sometimes from curiosity, attracted within an Episcopal temple, and while he is one of those who do not by any means court a position singular and conspicuous, yet more stubbornly refuses to go counter to the clearest impulses of his common sense. Indeed, what is often said,—that to the prayers of the sanctuary the great majority of the *worshippers* (strange word,) give no heed, and count it a part of the service done by proxy, is nowhere so illustrated as in the practice of a portion of an Episcopal congregation. D.

[For the Christian Register.]

INTELLECTUAL TOYS.

MR EDITOR,—I was much amused and instructed last evening, by witnessing in a neighbor's family, three children busily and happily employed with a set of intellectual toys. I first observed them exercising a remarkable ingenuity and skill in piling some blocks, or bricks, as they called them. I was not only amused and instructed, but astonished, to observe the variety of forms in which they could place them, which was literally infinite. They constructed houses, stairs, tables, crickets, windows, bridges, fences, and a long list of nameless forms, to gratify their curiosity.

When they were tired with erecting buildings, they took their slates and pencils, and showed their skill in drawing. In this they had made great proficiency. They formed by the eye almost every variety of figure; and with great accuracy, they drew squares, pentagons, hexagons, circles, ellipses, &c. &c. with almost as much accuracy by the eye as an accomplished artist could do by a scale and dividers.

A small globe, two or three maps, and several other instruments, they appeared quite familiar with, and evidently from using them for their amusement, no less than their instruction.

The mother of these children, who were from two to six years old, remarked that the amusement and instruction which these intellectual toys afforded them, was apparently inexhaustable. The more they used them, the more they were interested in them. And as they aided each other in the use of them, it was rare for any difficulty to arise between them, but they evidently cultivated social and kind feelings between them. She added, that she had rather dispense with any furniture she had in the house, than her children's intellectual toys. A FATHER.

CHRISTIAN REGISTER.

BOSTON, JUNE 30, 1832.

REBUKE OF UNCHARITABLENESS.

In another part of this day's paper will be found an extract from a judicious and highly interesting letter, addressed by the editor of the "Unitarian Essayist" to the Rector of the Episcopal church in Meadville, Penn. This latter gentleman had taken the freedom to express some very unwarrantable notions in relation to Unitarians, and had employed his influence to deprive an amiable and respectable young lady of a school she had undertaken in that village, simply because she was understood to be a Unitarian. We regret, that the same intolerant and disgraceful conduct should have been pursued in other places than Meadville, and that the bitterness of sectarian zeal should so often prevail to interrupt the harmony of once united and happy villages. Our limits have allowed us to copy only that part of this excellent letter, which has immediate reference to the offence in question. The writer in the subsequent part of it exposes with great clearness and ability the falseness of the views assumed by the young clergyman whom he addresses, bringing them to the test of scripture, of reason, and experience. We wish, that every instance of impertinence and uncharitableness might be thus rebuked. We should be happy in laying the whole of this excellent letter before our readers, the conclusion of which is as follows.

On the dictatorial manner in which you all but direct Miss ——— to discontinue her school, and on the general arrogance of style in which you indulge in your letter, I shall make but a single observation. You forget, Sir, that we are your equals, not your subjects; that you have no authority over us, and what is more, over no one else in this community. You were called here to be the religious instructor of a portion of our fellow citizens, and to lead their devotional exercises in the worship of the sanctuary, but not to be the dictator, either in spiritual or temporal matters, of any one; and every time that you interfere with the domestic or social relations of others, you commit an encroachment on their rights. In how far other men may be willing to submit to these encroachments, is a question to be decided by themselves,—a question in which I have not the slightest wish to interfere; but as to myself and my fellow Unitarians in this place, we wish to remain freemen, and shall promptly and steadily resist every attempt to bring your usurped power to bear on us.

And now, Sir, as the friend of peace and of the social welfare in this village, I ask of you to let us Unitarians alone. We never have done you any harm. We do not interfere either with your church, or with your school, or with any of your arrangements. All we ask, is to be suffered in quietness to worship God according to the dictates of our own consciences; without that constant reviling and misrepresentation which we have met with, and those incessant efforts which are made to exclude us from society. Moderate that unbounded proselyting zeal by which you are now incited. Dismiss the opinion so dishonorable to God, and which lies at the root of all your intolerance, that the salvation of man depends on his believing certain disputed dogmas. Cease to persecute. Learn to become charitable. And let the future strife between us be, who shall show himself the most zealous in the cause of Christianity, by best practising its precepts. H.

LATE PUBLICATIONS.

Unitarian Advocate for June, 1832. Among the contributors to this periodical are numbered several of our first theologians. We have a right to expect therefore that whilst such men continue to lend their aid to the work, its spirit and character will be well sustained. In the last number we have several fine articles. From the first,—'Liberality of feeling, the fruit of knowledge,'—we give the following passage.

Those who have arrived at truth, or what they deem such, by long and patient research and wearisome vigils, are usually the last to judge with severity, for they are aware of the difficulties to be overcome, and obstacles to be surmounted at each step.

Who are the conceited, the vain, the intolerant and bigoted, those who are most fond of anathematizing their fellow beings? Such minds as Newton and Locke, one of whom revealed the laws of the planetary world, and the other unfolded the mysteries of human thought, and both not merely tasted, but dipped largely into the fountains of theology? Do we look for examples of presumption, of arrogance, and uncharitableness in such minds? No. They are charitable, they are liberal, they are modest. Superficial minds, mere pretenders to knowledge, who having imbibed a little learning, and become acquainted with a few unconnected facts, imagine that nothing remains to be learned—these are the arrogant, the dogmatical, and censorious, who despise and condemn all who do not allow their claims to superior wisdom.

Let us estimate the value of our acquisitions by their effects in imbuing our minds with a spirit of true charity and love. * * * The spirit of Christianity is a spirit of liberality and candor, of meekness and forbearance. If we are deficient in this spirit, our minds are not affected as they ought to be with its truths. We have lost sight of its great purpose; we are insensible to its chief excellence. We have not learned Christ aright. We have his words, but understand them not. They are to us a letter and not a spirit.

Let us endeavor to gather that instruction from God's works and word, which will nourish in us a spirit of noble piety and benevolence. Such instruction is precious. It bears our souls upward to God, for it ends in love, and God is love, and he that dwelleth in love, dwelleth in God, and God in him.

The next article is a review of 'Whitman's Village Sermons.' The remarks are discriminating and just. The book is earnestly commended to the favor of the religious community. The third is a very good article on the 'Influence of the ministry upon pauperism and crime;' a subject which we are glad to perceive is beginning to take its proper hold of the public mind. We have next some judicious remarks on 'Religious Education,' in which particular and favorable reference is made to the Addresses of Hon. Thomas S. Grimke, on the same subject.

'New and feeble societies' is the title of the next article. It administers a timely, and we hope it may prove a salutary, rebuke to those leaders of the Orthodox party in our state, who have been actively instrumental in dividing religious societies wherever there were the least symptoms of disunion, and in exciting discontent and fomenting divisions where they were at peace.

The articles already named are followed by several interesting articles of Intelligence;—'the Brookfield Case,'—'Christian Liberty and Free Inquiry,'—'Unitarian Association.' The number closes with a notice of New Books.

Liberal Preacher, Vol. II. No. 6, for June, 1832. This is an excellent sermon on 'The Love of God' by the Rev. D. H. Barlow of Lynn; from 1 John iv. 16, 'God is love, and he that dwelleth in love dwelleth in God, and God in him.' He shows by a variety of just remarks and scriptural references that love towards God and towards man are 'the foundation, the paramount principle, the very vital essence' of the divine law. And he proceeds to infer, first, that God is a Being of perfect love, that his relation to us is wholly a relation of love, and that in all his dispensations and purposes concerning us he is actuated only by the principle of love; secondly, that we ought therefore, in return to love God with a perfect love, and to let this principle rule our whole characters.

But how shall we love God? To do this we must clearly apprehend the character of God—the character thus apprehended must be in itself lovely—and our affections must be free from slavish attachment to what is alien and opposite to the character of God. The scriptures alone must guide us in forming our apprehensions of God, and from them too we must derive the excitements to free ourselves from the bondage of all evil affections.

The love of God,—says Mr Barlow,—is the essence and perfection of religion. It is the love of all sublime and beautiful things; the love of all high thoughts; the love of all lofty purposes; the love of all noble feelings; the love of all elevated principles; the love of all pure and holy and generous affections; the love of all magnanimous deeds. He, then, that has added to his permanent possessions one image of beauty and nobleness, one sound principle, one just thought, one generous sentiment, one pure aspiration, one holy feeling, one right act, one unclouded gleam of truth, has taken no inconsiderable step towards the attainment of that love of God, which, while it is the perfection of religion, is also the perfection of humanity.

The Christian Examiner, for July, we learn will be issued on the first day of the month, and will contain the following articles,—Life of Sir Isaac Newton; Arius and the Arian controversy; Hincks's Sermons; Dignity and Interest of the clerical office; Contemplations of the Saviour; Mr Frost's School books; Cheneviere's Essay on original sin; Man considered in relation to external objects.

The North American Review will also appear with its usual punctuality. The articles are as follows,—History of Kentucky; Cousin's Philosophy; Life and Times of Richard Baxter; Hodgson's Memoirs on the Berber Language; Henderson's Iceland; Cholera; American Colonization Society; English Literature of the nineteenth century; Habits of insects; Bigelow's Travels in Malta and Sicily.

RELIGIOUS INTELLIGENCE.

British and Foreign Bible Society. We recently gave a brief statement of the proceedings of this society, at their late anniversary. We now give a more full account from the London World, newspaper.

The annual meeting was held on the 2d of May, Lord Bexley in the chair.

The Rev. Mr Brandram, read an extract of the Annual Report. It began by expressing the deep regret of the Committee at the painful circumstances which occurred at the last meeting. While the Committee thus expressed their unfeigned regret at any differences that had arisen in the Society, they felt a pleasure in stating that, in the Committee, the greatest union and harmony had prevailed, and they could not but congratulate the meeting that the course which the Committee had adopted last year, and which was then sanctioned by the last General Meeting, had met the cordial approbation of so many of the Auxiliary Committees throughout the country, many of which had been called together for the purpose, and had met in unusually large numbers. Adverting to the progress made by the Bible Society of Paris, the Report stated that, in the past year, 176,007 Bibles and Testaments had been distributed by it. In the Report made from Paris, mention was made of the avidity with which copies of the Holy Scriptures were sought for in many parts of Spain. The Report next adverted to the progress made in the distribution of Bibles and Testaments in the countries on the borders of the Rhine, in Sweden and Norway, and even in part of Russia. The amount of subscriptions and income from all sources was £81,735, which was less than that of last year by £13,988, but if the amount which the Society had received last year from legacies was deducted, the actual amount from subscriptions in the last year would be an increase on those of the preceding year. The expenditure of the Society in the last year was £98,400. There had been distributed last year of Bibles and Testaments 583,888, being 100,000 copies more than had been distributed in any one year hitherto; thus making a distribution of 7,608,615 copies since the commencement of the Society.

The meeting was addressed by the Bishop of Chester, Rev. J. Clayton, Jr, the Bishop of Calcutta, Rev. T. Galland, the Bishop of Litchfield and Coventry, Sir T. D. Ackland, Rev. J. Campbell, Hon. and Rev. Gerard Noel, Rev. J. W. Cunningham, Rev. J. A. James, the Bishop of Sodor and Man, and Rev. J. Clayton, Sen. Most of the speakers alluded to the disorderly proceedings of last year, and congratulated the Society on the harmony that now prevailed. Mr Noel acknowledged his error in taking part with those who have since formed the Trinitarian Bible Society.

Sunday School Union, in England. The London World gives an account of the anniversary meeting of this Society. From this we take the following condensed statement of the state of Sunday schools in various countries.

The annual meeting was held on Thursday, May 3, Lord Henley in the chair. The Report stated that in France, 88 associations have been established, and are still increasing. In Hamburgh, Pastor Rantenberg reports that he has in his Sunday school of St George's 23 teachers and 310 scholars; and in the Barneck school there are 4 teachers and 123 scholars. An association has also been formed in the city of Hamburgh, the object of which is to receive poor children who may be excluded from the benefit of weekly instruction, or from the free schools; 174 children have already been admitted, and 119 remain in the school. Among the teachers, 9 are candidates for the Christian ministry. In Denmark, the Sunday school has been continued at the expense of the Union, as an important institution in a place where religion is but little thought of. In Corfu there are 6 Sunday schools, comprising at least 300 scholars; one being for English, the rest for Greek; and into one of the latter, such only are received as can read the scriptures. In Van Dieman's Land there are stated to be 4 schools, 31 teachers, and 245 scholars. The Union here is reported to be in a very flourishing condition. At the Cape of Good Hope, Dr Phillip reports, that a taste for reading the scriptures has much increased among the children of the Sunday school. Upwards of 100 children attend at the school attached to the chapel, and from 50 to 60 at the one in Rogga Bay. There is also an infant school opened on a Sunday afternoon, having in it nearly 60 children, as well as several other schools under the care of various missionaries. In several of the settlements in South Africa, Sunday and infant schools have been established, and promise to be productive of great benefit. At Theophilus, the Sunday school is attended by from 50 to 100 adults. In the United States, the numbers reported to the American Sunday School Union, at its seventh anniversary, were 7,244 schools, 64,215 teachers, and 451,075 scholars. In the West Indies there has been an augmentation of the number of Sunday schools, although the withholding of Saturday, as a market day for the slave, interposes numerous difficulties in the way of their religious instruction. Grants of books had been made by the Committee for Jamaica, Barbadoes and Antigua.

In reference to the home proceedings, the report was equally satisfactory. The amount of money raised at the festival cannot be accurately ascertained, as in many cases the sums contributed were appropriated to local objects. The sum transmitted to the Union was £2,257 19*s.* 8*d.*; £1,190 6*s.* 9*d.* of which was received through the London auxiliaries. The principal object to which it was intended to appropriate these sums was, the erection of additional permanent buildings, adapted for Sunday schools, which may also be suitable for infant or day schools. In detailing the grants made by the committee, during the past year, the report stated, that those for foreign objects amounted to £59 18*s.* 7*d.*; and those for home purposes to £115 13*s.* 1*d.* The sales during the past year, amounted to £7,719 1*s.* 8*d.* A summary of the returns of Sunday schools throughout the kingdom was comprised in the report; from which it appeared that including the Sund. schools for Ireland, there are 10,897 schools, 115,709 teachers, and 1,134,023 scholars; being an increase, during the year, of 735 schools, 8,162 teachers, and 78,367 scholars. It was also noticed as worthy of remark, that while other Societies were receiving large contributions from their auxiliaries, the Sunday School Union had, during the seven years, granted to 76 of the auxiliaries, and county unions, £478 18*s.* 10*d.* beyond what it had received. In conclusion, the Report adverted to the awful ignorance prevailing in several of the agricultural districts, as furnishing an incentive to renewed exertion in extending the blessings resulting from Sunday schools, while it also, for the purpose of encouraging its friends in their efforts to promote a cause whose centre and circumference is benevolence, gave the following estimate of what would have been the cost of the present number of schools, were the teachers &c. paid as formerly; rent, books, firing, &c. £125,000; teachers at £5 per year, £625,000; making a total expense of £750,000.

Religious Tract Society, of London. The annual meeting of this Society was held on the 3d of May. The Marquis of Cholmondely in the chair. A London paper says,—

The Report, after noticing the operations of the Society in China, the East and West Indies, British and Spanish America, Africa, the continent of Europe, and other parts of the world, stated that its publications during the past year amounted to 11,714,964, being an increase upon the circulation of former years of 624,707, besides the numerous tracts published in foreign parts, at the Society's expense. The sum received for the sale of tracts and other publications, amounted last year to £21,924, 18*s*, 8*d*; this year they amounted to £26,949, 11*s*, 8*d*; being an increase of £5,061, 13*s*. The total amount of the receipts last year was £27,060, 14*s*, 2*d*; this year they are £31,376, 6*s*, 1*d*; being an increase of £4,315, 11*s*, 11*d*. The new publications issued during the year have been 186; and several new auxiliaries and associations have been formed during the same period.

Wesleyan Missionary Society. The extensive operations and influence of this Society, render it an object of interest. The following abstract of the annual Report is from a London paper.

The annual meeting was held in Exeter Hall, Monday, May 7.

One of the general Secretaries read the Report. The first station noticed was Ireland, all of whose evils were attributed to the want of evangelical piety, which teaches men to live soberly, righteously, and godly, in the present world. In Continental Europe and the Mediterranean, the Missions were generally prospering. In Stockholm and Sweden, there were indications of considerable good. In France new openings were presenting themselves to the missionaries. At Gibraltar the mission continued highly serviceable to the spiritual interests of many military men. Many persons came thither from Spain to obtain copies of the Scriptures, although they were in this exposing themselves to loss of life. In this way 150 families had been supplied with the word of God in the Spanish language. The stations at Malta, Zante, and Corfu, were flourishing. In Continental India and Calcutta the Gospel was still being preached to the people, and the Scriptures and portions of them being circulated amongst them. In the south of Ceylon, similar circumstances had occurred. At Negomboo a missionary had received under his care a whole village. He had taken possession of their church, and from the steps of the altar had preached the Gospel to 500 or 600 persons. The idols had since been given to the flames. One very important circumstance connected with India was, that the Scriptures were being translated into the native language of the Budhists. The South sea Missions were in a very gratifying state. The recent accounts from New South Wales and Van Dieman's Land, indicate some improvement. In New Zealand, two missionaries were at present employed. It was stated as a lamentable fact in connection with this mission, that the increased intercourse of the natives with British shipping had greatly added to the sum of vice and crime, and interposed great difficulties in the way of the missionaries. In the Friendly Islands the number of the members in Society at the last returns was about 600. In the Schools there were 585 males and 549 females. In Tonga the Gospel had spread with glorious rapidity. The King, who had formerly been so hostile to the missionaries, had become their warm friend and patron. From the Island of Arvon the accounts were still more extraordinary; upwards of 1,000 of the people have turned to the true God. The Chief was zealously exerting himself to suppress idolatry in every part of the Island; and had during three days burnt to the ground all the houses of the idols, with the Gods in them. In South Africa there were 13 stations and 15 missionaries actively employed, besides assistants, and the cause was upon the whole going on well. In the Mauritius, the state of the mission was not encouraging. One missionary had died in the course of the year, and the other had been recalled. At Sierra Leone the state of the mission was better than it ever had before been. There are 316 members in Society, and 45 admitted upon trial. In the schools there are upwards of 200 children and adults. In the West Indies the missionaries had to contend with more than ordinary difficulties, in consequence of the degrading influence and effects of slavery on the minds of the negroes and people of color. In the whole of these Islands there are 61 missionaries employed; having under their care 33,021 members in Society, and 7,110 children and adults in the various schools. In British North America the missions had been greatly blessed, and were on the increase. Since the last report, three missionaries had died; and 18, some of them having wives, had been sent out to foreign stations. The whole number now employed is 220; the number of salaried catechists 160, and the number of gratuitous teachers and catechists 1,400. So that including the wives of the missionaries, who were in general most efficient laborers in the field, there were now nearly 2000 agents engaged in the missionary field under the direction of the Society. The members on foreign stations admitted into Society were 42,743, being an increase over the preceding year of 1,557; and the total number of children in the schools 25,215. The total amount of the contributions during the year had been £48,269, 13*s*, including, among other sums received from foreign stations, £2,103 from the Hibernian Missionary Society; £1,209 from Jamaica; £29 from the Shetland Islands; £488 from Nova Scotia; and £260 from Van Dieman's Land. Concluding, the Report urged upon the friends of missions to begin the work anew, and to prosecute it with increased energy.

Increase of Methodism. The increase of the membership of the Methodist Episcopal Church during the four years ending July last, is one hundred and thirty-one thousand, one hundred and seventeen.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

The Senate has been in executive session on the Maine Boundary question. We learn that a large majority of Senators were opposed to the award of the King of the Netherlands.

In the House of Representatives, the Tariff bill of the Committee on Manufactures was under discussion several days; an amendment to raise the ad valorem duty on wool from 35 to 40 per cent was adopted; several other amendments were proposed and rejected. The debate upon the bill and upon sundry amendments was animated and long, and much excitement was occasioned. The bill passed in Committee of the whole. An amendment was adopted in Committee but rejected in the House, reducing the duty on salt. Mr Branch, Mr McDuffie, and other southern members declared themselves ready to drop further opposition to the bill, and leave the question to the last resort—*nullification*. The bill was adopted in Committee, but its fate in the House is still doubtful.

The Indian War. The Greenburgh Indiana Observer of 14th inst. publishes a verbal account, stating that a battle had been fought on Rock River, near Dideson's Ferry, between the U. S. troops under Gen. Atkinson, and the Indians under Black Hawk;—that the U. S. troops were between two and three thousand, and the Indians between three and four thousand; loss of the Americans 125. The Observer adds the account is without date and is probably exaggerated.

On this report, the National Intelligencer remarks that this is the only trace of this news, and that it is not credited by those in Washington who ought to know. The latest authentic news from the seat of war is via Cincinnati, from Galena May 30, mouth of Fox river May 29, and Bardstown on the Illinois, June 5. At Galena cultivation was suspended, blockhouses erecting, scouting parties out, provisions scarce, etc. Gen. Atkinson was at the mouth of Fox river, with considerable force; but had called for an addition of 2500 mounted men and 500 on foot. The hostile Indians occupied the country watered by Fox and Rock rivers, extending between the settlements of Illinois into Michigan Territory, except Galena and its vicinity.

Missouri papers advised that their frontier was likely to be the scene of an Indian war, as they had been committing acts of hostility, and Gov. Miller has ordered 1000 men of the 3d Division, to be ready to march at a moment's warning.

On Saturday, three companies of U. S. troops under Maj. Payne, Captains Whiting and Schmuck, left New York for Chicago, and three companies of recruits under Lieut. Col. Twiggs of the 4th Regiment of Infantry, took the same destination. The detachment of five companies of artillery from Old Point Comfort, were to proceed on Monday.

Census of Lowell. The Lowell Journal states that the census of that town, taken by Mr Isaac Swan, agreeably to vote in town meeting, shows the whole number of inhabitants to be 10,254, of which 4279 are white males, 5955 white females, and 20 colored; the white males between 20 and 30 years old are 1996, and between 10 and 40, 3279; the white females between 10 and 20, 1465; 20 and 30, 2713; and between 10 and 40, 4811. In June 1830, the population was 6477, being a gain of nearly 4000 in two years, at which rate it will double in about three years.

The adjoining village of Belvidere numbers 1004, which if annexed to Lowell (as has been repeatedly proposed) would increase the population of the latter to 11,258.

Schools at Liberia. The Board of Managers of the Massachusetts Colonization Society, at a late meeting passed, unanimously, the following vote:

Resolved, That all moneys which are at present in the hands of the Treasurer or which may be received by him, during the present year, not specifically appropriated be transmitted to the parent society, to be employed by them in promoting education among the colonists in Africa."

Fisheries. The Wiscasset Intelligencer states that several fishermen have returned with light fares, in consequence of continual gales on the fishing ground, in which several lost cables, anchors, and sails. Last year the early fare was the best, as at the latter part of the season the dog-fish were troublesome.

Vermont Election. The fourth Congressional District in Vermont has at length, on the eleventh trial, made choice of Mr Heman Allen, as Representative in the twentysecond Congress.

American Lyceum. The New York Observer says "The late session of the American Lyceum was one of unusual interest; a large number of delegates, comprising some of our most distinguished literary men, were present, and, it is said, sufficient means were devised to promote the objects of the institution. The following are the officers elect."

President. Jno. Griscom, L. L. D.

Vice Presidents. Alexander Proudfit, D. D.; Roberts Vaux; Hon. Edward Everett; Thomas S. Grimke; President Lindsley.

Recording Secretary. William B. Kinney.

Treasurer. Jonathan D. Steele.

Corresponding Secretaries. Theodore Dwight, Jr, Thomas Comstock, M. D.; Josiah Holbrook; Timothy Flint; Prof. Sturtevant; Prof. Cleveland; Rev. B. O. Peers; Thomas P. Jones, M. D.; Prof. Amos Eaton, M. D.; Prof. Olmstead, Alva Woods, M. D.

American Peace Society. We have heretofore mentioned (says the N. Y. Journal of Commerce,) the very liberal premium of $500, offered by the American Peace Society, for the best essay on a congress of nations for adjustment of national disputes without an appeal to war. We learn that the time at first limited for receiving communications has been extended to the 1st of December next. They are to be sent to the bookstore of Mr L. D. Dewey, 106 Nassau Street, free of postage.

Extraordinary Revenue. We learn that the amount of duties secured to be paid at the Custom House in New York for the quarter ending on the first day of April last, exceeds five millions seven hundred thousand dollars, a sum exceeding by nearly one million of dollars the amount ever before secured in the corresponding quarter of any previous year.

Latitude and Longitude of Philadelphia and other places. Mr R. T. Paine has furnished to the American Academy, a paper containing the results of his calculations and observations for determing the latitude and longitude of several places visited by him, from Boston, to Richmond, Va. The following are a part of the results stated in the paper.

	Lat.	Lon.
Philadelphia, Independence Hall,	39° 56′ 59″	h. m. s.
Norfolk, Farmer's Bank,	36 50 50	5 5 15
Richmond Capitol,	37 32 17	5 9 49
Montpelier, Mr Madison's house,	38 12 56	5 13 1
Washington, Capitol,	38 52 54	
Baltimore, Battle Monument,	39 17 13	5 6 31
Brooklyn, N. Y.		4 55 58
Providence, Brown University,	41 49 25	4 45 44

Gamblers Captured. In Philadelphia, recently two gambling houses were entered by the police officers, and twenty or thirty gamblers captured, together with all the instruments of their vocation and an amount of coins. The prisoners were heavily fined, and the keepers of the houses bound to the mayor's court in the sum of six hundred dollars.

Slavery in Kentucky. About fifty slave holders in Kentucky, "under conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but equally convinced of the *necessity and practicability* of emancipating their *future offspring*," have agreed to meet at Lexington, on the fourth of July next, to form an association for that purpose.

Cholera. In the Register of last week, we published the official return of the cases of Asiatic cholera in the hospitals in Quebec, from June 8th to 11th, inclusive. From the last date to the 16th, inclusive, the official account is as follows,—

BULLETIN.

Cases of Asiatic cholera received into the hospital from June 8th, 8 o'clock, A. M. to June 16th noon.

Date	Remaining from last Report.	Admissions.	Convalescent.	Discharged cured.	Dead.	Remaining.
June 12th.	9	27	0	0	13	23
" 13th	23	77	9	0	40	60
" 14th	66	48	8	0	41	67
" 15th	67	68	17	2	37	96
" 16th	—	96	—	—	36	—
Emigrant Hospital.						
June 16th	96	48	1	20	25	118
Lower Town Hospital.						
" 16th	—	2	56	11	11	37

Quebec; June 16, 1832.

T. A. YOUNG,
Secretary Board of Health.

The latest accounts from Quebec state that the disorder has abated, and its virulence mitigated.

The Canadian Courant of June 20th, published at Montreal, contains the returns of the Board of Health in that city. We copy it from the Courant, with the farther account given by the editor of that paper.

This disease continues its ravages among us with fatal destructiveness. On Saturday the Board of Health issued the following bulletin;—

Office of the Board of Health.
half past two P. M. June 16th, 1832.

Number of cases since the last Report, at half past two o'clock, June 15th, making twentyfour hours inclusive;—

Milder cases of cholera,	431
Deaths as ascertained,	82
Recovered or remaining	348

J. GUTHRIE SCOTT, *Secretary.*

On Monday the following bulletin was issued.

Board of Health, Montreal,
Monday. June 18th, 1832.

Number of cases from Saturday 16th at two P. M., to Sunday 17th, at two P. M.	475
Deaths, same period,	102
Number of cases from Sunday 17th, at two P. M. to Monday 18th, at two P. M.	313

The deaths for the same period cannot be ascertained with such certainty as to give an authentic report thereof; but on the authority of Dr Nelson, the Health Commissioner, the number of deaths is less than that of the preceding day.

J. GUTHRIE SCOTT, *Secretary.*

RECAPITULATION.

	Remaining.	Deaths.
June 12th,	70	23
" 15th,	474	230
" 16th.	349	82
" 17th,	373	102
" 18th,	313	(no return)
	2079	437
Total cases,		2516

This melancholy statement falls short of the amount of mortality, as it contains no reports of deaths for Monday or Tuesday. As far as we are enabled to judge from personal observation and inquiries at the different burial grounds there is no ground for saying that the disease has abated. The calls on the priests at the Seminary were not so numerous yesterday as they had been on preceding days. The mortality, however, continues, as will be seen by the following statement of burials, viz;—

	Catholic.	Protestant.
Monday	80	38
Tuesday	91	52

The interments of yesterday, were

St Antoine burial place, (Catholic,)	91
Old and New burying grounds,	52
Common of St Ann,	6
Total	149

The disease was considerably abated yesterday afternoon among the Canadians of French extraction.

New York and Albany papers say that the cholera is taking the direction of the Western States; and that by care, cleanliness, and temperance, the Atlantic seaboard will, at least for the present, be preserved from its ravages. It has proceeded up both sides of the St Lawrence, as far as Prescott, on the Canadian shore, and Ogdensburg, in the United States, and also reached Sackett's Harbor, at the port of Lake Ontario.

Montreal. The extraordinary unhealthiness of the season, says the Montreal Herald, may in some degree be appreciated by the following fact, that in the Catholic burying ground only, of the parish of Montreal, the interments between the 1st of January and the 6th of June have been 554; more than one third of which number were adults. Although the deaths among our Catholic fellow citizens have sometimes during this period amounted to forty in one week, yet the births ascertained exceed the total number of deaths by twenty.

Emigrants in distress. Our informant states [says the Daily Advertiser] that the roads from Montreal to the line of Vermont, were filled with emigrants in the greatest distress—many of them entirely destitute and dying of famine as well as disease. They were not permitted to proceed on their journey, and they had no means of subsistence where they were. We hope that measures will be immediately taken in this city to send relief to these distressed emigrants. The people of the country have not the means of rendering them adequate relief, if they dared to do it. The alarm is such, that the stage was obliged to travel 40 miles without an exchange of horses. The inhabitants shut their windows and locked their doors as they saw the stage approaching.

Internal Improvements in Virginia. The Legislature of Virginia at their last session, incorporated a Company, by the name of the James River and Kanawa Company, for the purpose of opening a communication between the tide water of James River, and the navigable waters of the Ohio, with a capital stock of five millions of dollars.

FOREIGN INTELLIGENCE.

Jamaica. A number of the most wealthy citizens of Jamaica, it is said, have determined to abandon that island, and remove to the United States, the value of their estates being reduced to one tenth their former value, from the condition of their slave population, and other causes.

We learn but little from Europe; the following items are gleaned.

By intelligence from England received by brig Sarah from Liverpool, May 17, the American makes it certain that Lord Wellington had failed in making a cabinet, and almost certain that Earl Grey would resume his place, though nothing had been definitely arranged. The Cholera had nearly subsided at Edinburgh and Dublin; only 5 deaths on the 12th and 13th at the former, and 9 at the last date from Dublin.

The Bishop of Hereford has resigned the valuable living of Bishopsgate. Dr Russel, the Head Master of the Charterhouse School, is to have it; and we understand that the presentation is already drawn out. The appointment was made by the Cabinet of Lord Grey, not on any political grounds, but upon the strength of general merit and utility.

From Turkey. Capt. Girdler, of brig Flora at New York, from Constantinople, April 7, informs that the Ottoman Porte were making formidable preparations for the subjugation of the Pacha of Egypt. A fleet of Russians, from the Black Sea, was daily expected to co-operate with the fleet of Turkey.

Greece. The Greek Constitutionalists after several combats with the troops of Colocotroni, have succeeded, and obliged Capo d'Istria and his adherents to save themselves by embarking on board a Russian vessel. The Senate have formally decreed the overthrow of d'Istria. A commission, composed of seven members, is charged to govern Greece until the arrival of a Prince or Regent from Bavaria. The English, French, and Russian Admirals have taken possession of the fortress, including the citadel of Napoli, which was deemed impregnable.

NOTICE.

By request of the Managers of the Massachusetts Colonization Society, an address will be delivered in the Church in Bowdoin Street, Boston, on Wednesday, the fourth day of July next, at four o'clock P. M. by the Rev. JOSHUA N. DANFORTH, Agent of the American Colonization Society. The music will be under the direction of Lowell Mason, Esq. A contribution will be taken up at the close of the services, in behalf of the objects of the Society.

MARRIAGES.

In this city, Mr Edward P. Porter to Miss Judith B. Rogers; Mr Mark Lawrence Libbey to Miss Cordelia Hastings.

On Sunday evening, by Rev. Mr Himes, Mr William Bacon to Miss Sarah Ann R. Godsoe, both of this city.

In Bridgewater, Mr John Shankland, of North Bridgewater, to Miss Deborah F. Cushman, of B.

In New Bedford, Mr David Allen to Miss Sarah Mosher.

In Haverhill, Mr John W. Perry to Miss Betsey Kimball.

In Woburn, Mr Levi Towne to Miss Mary Wesson.

In Pittsfield, Titus Goodman, Esq. to Mrs Clarissa Willis.

In Foxborough, by Rev Mr Storer, Mr Thomas Burnham to Miss Julia Ann Keith.

In Sterling, on the 13th inst. by Rev. Mr Osgood, Rev. E. P. Crafts, of East Bridgewater, to Miss Augusta Porter, of S.

DEATHS.

In this city, Mrs Elizabeth L. widow of the late Daniel T. Lewis, aged 58; Mr Ebenezer Waters, 58; Mr Simeon Hawkes, 59.

In Salem, Mr Joseph C. Ward, aged 59.

In Plymouth, Miss Sally, daughter of Mr Nathaniel Holmes, aged 23.

In Edgartown, Mrs Deborah, widow of Mr Abishai Marchant, aged 83.

In Brunswick, Me. Miss Caroline, aged 42, daughter of the late Samuel Danforth, M. D. of Boston.

In Augusta, Me. Rachel, wife of George H. Sewall, aged 77.

In Townsend, Vt. Mr Jesse Gray, aged 58.

At Knox, N. Y. John Louis, aged 103; his wife, now living, is upwards of 100.

In Liberia, Mr Benjamin K. Churchill, Jr, of Salem, aged 26.

THIS day published by GRAY & BOWEN, 141 Washington Street,

THE NORTH AMERICAN REVIEW,

NO. LXXVI.

CONTENTS.

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Art. VI. Cholera.—London Quarterly Review. No. XCI. Article VI. On the Cholera.

Art. VII. American Colonization Society.—1. Fifteenth Report of the American Colonization Society. Washington.—2. Letters on the Colonization Society; with a View of its Probable Results; addressed to the Hon. C. F. Mercer. By M. Carey.

Art. VIII. English Literature of the Nineteenth Century.—American Library of Useful Knowledge. Vols. II. III. IV.

Art. IX. Habits of Insects.—Insect Architecture. Insect Transformations. Insect Miscellanies.

Art. X. Bigelow's Travels in Malta and Sicily.—Travels in Malta and Sicily, with Sketches of Gibraltar, in Eighteen Hundred and Twenty-Seven. By Andrew Bigelow, Author of 'Leaves from a Journal in North Britain and Ireland.' June 30.

THE CHRISTIAN EXAMINER and GENERAL REVIEW—No. LI. *for July* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. Life of Sir Isaac Newton—The Life of Sir Isaac Newton. By David Brewster.

Art. II. Arius and the Arian Controversy—Library of Useful Knowledge; History of the Church.

Art. III. Hinck's Sermons—Sermons and Occasional Services selected from the papers of the late Rev. John Hincks. With a Memoir of the Author, by John H. Thom.

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Art. V. Mr Frost's School Books—1. An Abridgment of "Elements of Criticism, by the Honorable Henry Home of Kames." Edited by John Frost.—2. Outlines of History; embracing a concise History of the World, from the Earliest Period to the Pacification of Europe in 1815. Second American Edition, with Additions and a Set of Question for Examination of Students. By John Frost.—3. History of Ancient and Modern Greece; illustrated with Maps and Copperplate engravings. Edited by John Frost.

Art. VII. Cheneviere's Essay on Original Sin—Du Peche Originel, ou de la Depravation Hereditaire dans l'Homme. Par M. Cheneviere, Pasteur et Professeur a Geneve. Second Essai.

Art. VIII. Man considered in relation to External Objects—The Constitution of Man considered in relation to External Objects. By George Combe.

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SELECTED POETRY.

[From the Connecticut Mirror.]

DEATH.

"There is no man that hath power over the spirit to retain the spirit—neither hath he power in the day of death. There is no discharge in that war."—*Ecclesiastes.*

There is a cloud whose gloomy fold
Hang's o'er Joy's evanescent bower—
Which makes his warmest raptures cold,
And clothes in dust his gayest hour:
It comes, when the excited soul
Reels in the fulness of the wine—
It is a serpent in the bowl
Around whose draughts its folds entwine!

It checks the joyous laugh of Youth,
And sometimes veils its swimming eye—
It sheds the blighting spell of Truth
Upon its careless revelry:
It makes the brow a thoughtful thing,—
It bids the heart its throb restrain:
It broods with melancholy wing
O'er early Life's untrodden plain.

It is *the fear of Death*—whose power
Sinks, like the sad and sombre pall
On many a gay, excited hour,
In thickening darkness, over all:
We feel that life is scarcely ours—
We know our hold is frail and brief
As Autumn's pale and smitten flowers,—
The wide, old forest's lingering leaf!

Yet is there for the heart, a trust—
A *hope* that may this fear subdue,
And clothe the shadows of the dust
In colors beautiful and new;
Who would not clasp that heavenly power
In rapture to his kindling heart,
And long for the rejoicing hour,
When the free Spirit might depart?

MISCELLANEOUS.

SALEM CORRESPONDENCE.

We quote from the pamphlet recently published at Salem, the following passages on the duties of Christian churches, and the principles which should govern them in their relations with each other. It contains as will be perceived, some forcible and appropriate extracts from the writings of the late Robert Hall, and Dr Doddridge.

From the time of the primitive ages of Christianity, the churches, which have been formed professedly upon its principles, have been prone to forget the design of their institution, and the laws to which they are subject, and to manifest a spirit directly opposite to that of Christ and his apostles. We have therefore proposed, before proceeding to consider the subject of your vote in particular reference to this church, to take a view of the duties of Christian churches, and the principles which ought to govern them, more especially in their relations with each other, and in respect to the admission of members, and recommending them from one church to another.

The general duty of churches has been well stated by the late Robert Hall, who applied to this subject the full force of his clear and powerful mind. "The duty of churches," says he, "originates in that of the individuals of which they consist, so that when we have ascertained the sentiments and principles which ought to actuate the Christian in his private capacity, we possess the standard to which the practice of churches should be uniformly adjusted." Here we see the obligation which rests upon all churches, not only to adhere strictly to the laws of Christ in conducting their government and discipline, but to manifest, in all their conduct and proceedings, those sentiments and principles of justice, candor, charity, humility, and good will, which the gospel so constantly enjoins upon the practice of individuals. Considering, indeed, that these virtues constitute so principal a part of the religion of Christ, and that churches are formed to promote this religion in the world, as well as for their own edification, it seems peculiarly incumbent on them to exhibit a bright example of all the Christian virtues.

From the writings of the New Testament we must of course learn the nature, duties, and mutual connexion of churches. There we find that the word 'church,' which is of the same import as assembly or congregation, is used to signify either the whole body of believers, the universal church, or those particular societies of Christians, formed in different places, which together constituted the universal church, and sustained the same relation to Christ their common head and lawgiver. These of course were sister churches, a relation resulting from their very nature and condition. "However familiar," says the eloquent writer just referred to, "the spectacle of Christian societies, who have no fellowship or intercourse with each other, has become, he who consults the New Testament will instantly perceive that nothing more repugnant to the dictates of inspiration, or the practice of the first and purest age, can be conceived. When we turn our eyes to the primitive times, we behold one church of Christ, and one only, in which, when new assemblies of Christians arose, they were considered, not as multiplying, but diffusing it; not as destroying its unity, or impairing its harmony, but being fitly compacted together on the same foundation, as a mere accession to the beauty and grandeur of the whole."

The same relation must still subsist among all Christian societies, or particular churches, certainly all those which are formed after the primitive model, and built upon the principles of Protestantism, or true principles of gospel liberty. Such churches are sister churches, whether they acknowledge the relation or not. Even should they so far forget it, as to indulge in unchristian feelings and bitter recriminations towards each other, and make it a point of conscience to deny that they have any Christian relation whatever; yet it remains a fact, independent of their will, that they are sister churches, having one common Lord and Master, who has enjoined upon them the same divine rules of faith and duty, and that they owe to each other all the courtesy and kindness which such a relation implies.

In the interpretation of the scriptures containing these divine rules, they have of course the same right of private judgment, are under the same obligation to use the reason which God has given them to ascertain their true meaning, and to follow the light of their own judgment and conscience, without submitting to any control or dictation from others, or attempting to interfere with them in the exercise and enjoyment of this common right. Differences of opinion, arising from an honest interpretation of these divine rules, are admissible upon the foundation principle of Protestant churches; and a proper sense of the perfect equality which subsists among them as to their rights and duties respecting each other, will always be sufficient to secure mutual respect amidst diversity of sentiment, and to preserve "the unity of the spirit in the bond of peace."

"But if," adds the same admired writer on this subject, "amidst the infinite diversity of opinions, each society deems it necessary to render its own peculiarities the basis of union, as though the design of Christians in forming themselves into a church, were not to exhibit the great principles of the gospel, but to give publicity and effect to party distinctions; all hope of restoring Christian harmony and unanimity must be abandoned. When churches are thus constituted, instead of enlarging the sphere of Christian charity, they become so many hostile confederacies." What a dereliction is this from every principle of Protestantism, as well as gospel liberty and peace! Nothing can be clearer, than that receiving the scriptures as the common standard of faith, with the acknowledged right of private judgment, involves the obligation of mutual candor and charity, in our endeavors to understand them and ascertain the truths which they reveal. "Can any man," says Dr Doddridge, "with the least color of reason, pretend that I have a right to judge for myself, and yet punish me for using it? That is, for doing that which he acknowledges I have a right to do. To plead for it would be a direct contradiction in terms."

COMMON AND UNCOMMON PEOPLE.

A part of the title of the religious newspaper recently established at Brooklyn, Conn., is "Common People's Adviser." We find in the last number of that paper the following just and appropriate remarks in reference to the term common people.

The title of our paper has led many to inquire, who are the *common people*, and how are they distinguished from uncommon. The physiology of man, as well as the scriptures, teaches that "God hath made of one blood all the dwellers upon the earth." Therefore the distinction between the common and uncommon people is not natural, but acquired. We have the character of each class given in the New Testament. In the 12th chapter of Mark, the common people are mentioned as hearing Christ gladly, in distinction from those uncommon people, which go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widow's houses, and for a pretence make long prayers. Such were denounced by our Saviour; and he exhorted the common people to beware of them. Uncommon people are opposed to the interests, rights, and improvement of the many; because the poverty, ignorance and degradation of these may make it more easy for themselves to rise in wealth and influence. When the apostles were found instructing and healing all those who came to them from the cities and villages round about, and had filled Jerusalem with the doctrine of the Saviour, the uncommon people, who feared the effects which might be produced by the diffusion of the truth, would have them beaten and imprisoned, notwithstanding the good they were doing. It is a striking characteristic of uncommon people (however few of them there may be in a place,) to reckon themselves the whole parish, town, or city. Thus, when Paul preached in Macedonia, and reformed the damsel, who brought her master much gain by soothsaying, her master arraigned the apostles before the rulers, and charged them with having greatly disturbed the city. They had lost the source of their unjust gains; the common people were freed from a gross deception which had been practised upon them, and were instructed and comforted by the preaching of Paul. None were troubled in the city but the master of the damsel, and those who feared the truth. Yet they were such uncommon people in their own estimation, that they said the whole city was troubled, because forsooth, they were displeased.

Again. Uncommon people claim to themselves all the religion in the world; they are confident of their own righteousness, and despise others. They profess a great concern for what they call the cause of God. But this concern is found to be for the establishment of their own opinions; or the promotion of their own interests. We have an example of this sort in the nineteenth chapter of Acts. Demetrius, the silversmith, and others of the same occupation, whose business was to make silver shrines for Diana, found that, owing to the preaching of Paul, who said "that they be no Gods, which are made with hands," they were in danger of losing the profits of their craft. So they affected to be very deeply concerned for the honor of Diana, and went about affirming that by the preaching of the apostles the temple of the great goddess would be despised, and her magnificence destroyed, whom all Asia, and the world worshippeth. Paul was laboring to enlighten the common people, and to convince them that they ought not to worship images graven by art and man's device. Demetrius and other such uncommon folks, who were making money out of the ignorance of the people, foresaw that their gains would be cut off. They therefore resorted to the expedient of awing the multitude by their religious zeal; and stirring up the public indignation by the outcry that religion was in danger, through the infidelity of the apostle.

That person, who would presume to dictate to the faith of his neighbors, who would take it upon himself authoritatively to prescribe what they must believe, must consider himself as possessing infallibility or some uncommon superiority. A sectarian spirit wherever it exists, may be traced the influence of the uncommon people. Sects, and the sectarian spirit would not be maintained by the common people. Disunion and discord is not for their interest or comfort. But the uncommon people keep up the sectarian spirit, because they assume to be leaders, masters of their brethren. They set at nought all such as follow not them. They are sure they are right, and that they are righteous, and they despise and denounce others.

The influence of the uncommon people has always been too great. It is less in our day, and in our country, than ever before, anywhere else. But still it is seen and felt, and much remains to be done to destroy it. The common people must not only assert, but exercise diligently the right of learning for themselves from the Bible what they are to believe, and what they must do to be saved. They must place less confidence in the commandments and systems of men. They must get wisdom, get understanding; and always have so much respect for their own minds as not to yield their assent to any proposition, until they have been led to perceive that it is true. They should beware of those who would be the masters of their faith, who would lord it over God's heritage. Jesus Christ is the teacher of the common people, and all the teachers of religion should resemble him in their manner of teaching. 'Why even of yourselves,' said Jesus, 'judge ye not what is right.'

Finally. It was the uncommon people, as we have already said, who opposed our Saviour, and were the means of procuring his death. The common people heard him gladly; and would undoubtedly have continued to esteem him highly, if it had not been for the undue influence of the others. His instructions were simple, such as they could understand. They saw that he was perfectly disinterested. He went about continually doing good to others; and labored to induce all men to become like himself. But the uncommon people saw that their influence would be lessened, and therefore they hated him. And such sort of people have always opposed any plan of reform in church or State, which had for its object the greatest good of the greatest number.

[From Chateaubriand's Works.]

VALLEY OF JEHOSHAPHAT.

The valley of Jehoshaphat has in all ages served as the burying place to Jerusalem; you meet there, side by side, monuments of the most distant times, and of the present century. The Jews still come there to die, from the corners of the earth. A stranger sells to them, for almost its weight in gold, the land which contains the bones of their fathers. Solomon planted that valley; the shadow of the temple by which it was overhung—the torrent, called after grief, which traversed it—the Psalms which David there compose—the lamentations of Jeremiah, which its rocks re-echoed rendered it the fitting abode of the tomb. Christ commenced his passion in the same place; that innocent David there shed, for our sins, tears which the guilty David let fall for his own transgressions. Few names awaken in our minds recollections so solemn as the valley of Jehoshaphat.

The aspect of the celebrated valley is desolate; the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of Jerusalem appear. The eastern side is formed by the Mount of Olives, and another eminence called the Mount of Scandal, from the idolatry of Solomon. These two mountains which adjoin each other, are almost bare, and of a red and sombre hue; on their desert side you see here and there some black and withered vineyards, some wild olives, some ploughed land, covered with hysop, and a few ruined chapels. At the bottom of the valley, you perceive a torrent, traversed by a single arch, which appears of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins at the foot of the Mountain of Scandal, under the village of Siloam. You can hardly distinguish the buildings of the village from the ruins with which they are surrounded. Three ancient monuments are particularly conspicious, those of Zacharia, Jehoshaphat and Absalom. The sadness of Jerusalem from which no smoke ascends, and in which no sound is to be heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of these tombs, ruined, ransacked, and half exposed to view, would almost induce one to believe that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat.

MAN.

The following extract is from an Address delivered at the American Institute, of the city of New York, at their fourth annual fair, by Hon. Edward Everett.

Of what are these curious machines, instruments and fabrics composed? They are wrought from the lifeless elements that surround us—from the inanimate growth of the forest and the field,—from the shapeless masses of the quarry and the mine,—and from the spoils of inferior animals—iron, clay, wood, leather, cotton, wool,—dull unorganized matter. It is this which has been fashioned into machinery and enginery; and into various fabrics of ornament and use, which seem but little inferior to the mysterious organization of the living muscle, limbs and skin.

And whence are the power and skill, that have produced this new creation? What exalted spirit has endowed the lifeless stocks and stones with these wonderful properties? Who has gathered together the dry, opaque sand and alkali, and transformed them into the beautiful medium, which excludes the air and admits the light; and cut and polished them into an artificial eye, which never arches nor grows dim, and which penetrates millions and millions of miles beyond the natural vision into the depths of the heavens, and, on the other hand, reveals the existence of whole orders of animated beings, that are born and live, and die within a drop of dew? What magician has touched the fibres of the cotton plant—the fleece of the sheep—the web of an unsightly worm, and converted them into the most beautiful and costly tissues; and who, out of a few beams of wood, and bars of iron, and pounds of lead, has constructed the all powerful engine, that diffuses knowledge over the earth, and speaks with a voice which is heard beyond mountains and oceans, and the lapse of ages?

This magician, this exalted spirit, this (may I say it without irreverence) this creator, is man: man operating not with mystic power and fabled arts; but with the talents skillfully cultivated, with which he himself—fashioned as he is from the dust beneath his feet—is endowed by his Creator. The philosopher's stone, which had converted these lifeless substances into food and clothing or the instruments of procuring it; the alchymy, which has transformed these rough and discordant elements into the comforts of human life, is the skill of rational man.

MANUFACTURE OF SILK.

The article here given on the manufacture of silk is from the work entitled "Knowledge for the People."

Why is silk one of the most important of manufactures?

Because it furnishes subsistence to several millions of human beings; since there is scarcely an individual in the civilized world who has not some article of silk in his possession.

The perseverance of British manufacturers has enabled them to ship Bandana handkerchiefs for India, a circumstance which was triumphantly mentioned by the late Mr Huskisson, in the House of Commons, about two years since. They have also been exported to France, in considerable quantities.

In the printing of silk handkerchiefs there has been considerable improvement during the last few years. Most of the India handkerchiefs are now printed in England. Some of the blocks display first-rate ingenuity; the patterns or subjects having all the attractions of engraved prints. Thus, it will be curious, a few years hence, to see the wonders of our times, as the Thames Tunnel, &c. and the political characters of the present day, treasured up in the cabinets of the curious, on pocket-handkerchiefs. Yet the idea is only a refinement of the old plan of printing the alphabet, and cuts of nursery stories, on cotton handkerchiefs, for children; the silk prints being but for "children of a larger growth." We believe the public are indebted for these amusing embellishments to the ingenious Mr Applegath, of Crayford, Kent, whose patent improvements in block-printing, generally, deserve more space than we can here devote to them.

EVENING.

There are two periods in the life of man in which the evening hour is peculiarly interesting—in youth and in old age. In youth, we love it for its mellow moonlight, its million of stars, its thin, rich and soothing shades, its still serenity; amid these we commune with our loves or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless Sabbath there, or look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen until we can almost see and hear the waving wings and melting songs of other worlds. To youth evening is delightful, it accords with the flow of his light spirits the fervor of his fancy, and the softness of his heart. Evening is, also, the delight of virtuous age; it affords hours of undisturbed contemplation; it seems an emblem of the tranquil close of busy life, serene, placid, and mild, with the impress of its great Creator stamped upon it; it spreads its quiet wings over the grave, and it seems to promise that all shall be peace beyond it.

THE MONTHLY REPOSITORY.

EDITED BY REV. W. J. FOX.

No. LXV. for May 1832, just received by GRAY & BOWEN.

CONTENTS.

Goethe; Irish Scriptural Education; Rise and Progress of the Doctrine of the Trinity; Liese, or the Progress of Worship, a Tale; The Bible Society Question; Exhibition of Paintings illustrative of Sacred History; The Leeds Controversy on the Christian Name.

Critical Notices. Correspondence.

This work is published monthly in London, and will hereafter be regularly received by GRAY & BOWEN. Subscriptions received at $8 per annum.

—ALSO—

THE UNITARIAN CHRONICLE,

and Companion to the Monthly Repository, is also received by GRAY & BOWEN.

This work is published monthly as a companion to the Repository, or a vehicle for Unitarian Intelligence. Subscriptions received at $1 per annum.

June 23. 8t.

SUNDAY SCHOOL DEPOSITORY.

B. H. GREENE, 124 Washington street, corner of Water street, respectfully invites the gentlemen of the clergy and others who intend visiting the city the coming week, to call at his store and examine his assortment of books for Sunday Schools and juvenile libraries, and will be happy to receive orders and to select for those in the city, or who cannot be present, any amount of books, and those not approved can be exchanged, if returned soon. Below is a list of books just published by him for Sunday School Libraries.

An Only Son.
Five years of Youth.
Trials of a school girl.
Adventures of a school boy.
Wood's Address to Sunday Schools.
Scougal's Life of God, &c. separate.
Days of sickness.
Days of childhood.
Times of the Saviour, cheap edition.
Sunday School Teacher's Reward.
Juvenile Library, Nos. 1, 2, 3, and 4
Pleasant Sundays.
Counsels and Consolations.
Words of truth, &c.

Also just published. The Listener.—Memoirs of Oberlin.—Art of being happy.—Whitman's Village Sermons.—Contemplations of the Saviour.—Memoirs of H. Adams. &c. &c.

Manuals.

Allen's Questions, 1st part.
do. do. 2d do.
Field's do.
Bible History.
Worcester's Catechism.
Carpenter's do.
Channing's do.
Geneva do.
Hymn Book.
Devotions for Sunday Schools
Sunday School Class Book. &c.

May 26. 8tis.

BEARD'S SERMONS.—Vol. II.

This day published by B. H. GREENE, at the Sunday School Depository, No 124 Washington street, corner of Water street, "Sermons accompanied by suitable prayers; designed to be used in families." Edited by Rev. J. R. Beard.

Also, Three Original Hymns for Sunday Schools, much approved.—The Teacher's Class Book.

May 26. 3t.

PARLEY'S MYTHOLOGY.

Just published by RICHARDSON LORD & HOLBROOK "A Book of Mythology, for youth; containing descriptions of the deities, temples, sacrifices and superstitions of the Ancient Greeks and Romans." Adapted to the use of schools.

☞ This work is more particularly designed to be read in schools and families with Parley's little histories of Greece and Rome. It is written however with the intention of making it fit for general use. With a view to render it acceptable to young readers, it is illustrated with many engravings exhibiting the principal Heathen Deities, as the ancients were accustomed to represent them. A familiar style has also been adopted, and a variety of curious anecdotes have been selected from memoirs of gods, goddesses and heroes. While it has been the endeavor of the author to make an entertaining little volume, he has scrupulously avoided the indelicacies which are introduced into almost every book of Mythology. As it is, the author hopes it may not only prove a pleasing but a useful work to his young friends. June 9.

LIFE IN THE WILDS.

HILL AND VALLEY.

BROOKE AND BROOKE-FARM.

L. C. BOWLES has in press, "Life in the Wilds," and "Hill and Valley," being Nos. 1 and 2 of "Illustrations of Political Economy. By Harriet Martineau; Author of 'Times of the Saviour,' &c." No. 1 will be published this month, No. 2 in July, and No. 3, entitled "Brooke and Brooke-Farm," probably in August. This work is to be comprised in 12 numbers, and will be republished here in monthly numbers as they are received from the London press. June 9.

DAILY MONITOR.

This useful family book, may be obtained at the office of the Christian Register, wholesale and retail, on favorable terms. May 26.

WANTED.

Number 3, vol. I, of the Christian Disciple, New Series, (May and June, 1819,) is wanted at this office. The subscription price will be paid for it. May 26.

BEAN'S ADVICE.

Just published at the *Christian Register Office*, a new and handsome edition of "Bean's Advice to a New Married Couple." June 23.

STEREOTYPING.

Works done with despatch and finished in the most accurate and best style. Orders or proposals promptly attended to. Lyman Thurston & Co.
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Pleasantly situated, for sale, or to let, or would be exchanged for one in Lynde street church. Enquire of W. K. Barnard, No 9 Doane street.

May 26. 1stf.

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All communications to the editor, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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